1: Jenness--92 (1913-16) 1922 Copper Eskimo
116, 424

"Certain intangible things may be classed as property; at least they can be bought, sold and inherited. The control that a shaman exercises over the spiritual world may be bought by an aspirant to the same profession. (1) Thus Uloksak paid a number of caribou to a shaman for teaching him how to obtain the command over certain spirits. A shaman too must be paid for his services in curing disease or in driving away bad-luck. Aksiaktak's son fell from the roof of the dance-house and broke his thigh, whereupon a local shaman offered to heal the leg if Aksiatak would allow him to adopt the boy. The parents naturally did not wish to lose their son, the support probably of their old age in years to come, but they could not refuse for fear that he might remain a cripple for life. A Mackenzie river youth whom I used for a time as interpreter gained the reputation of being a shaman through a simple trick with a piece of string that he learned from Mr. Chipman. One of the Copper Eskimos whose knee was troubling him presented the youth with some seal meat and with a pair of mittens, requesting that he exercise his magic power to heal his knee."

"1. Cf. Stefansson, Anthrop. Papers, A.M.N.H., Vol. XIV, pt. I, p. 369."

1: Jenness--92-93 (1913-16) 1922 Copper Eskimo
116, 756, 424

"Of more intangible things the inheritance of shamanistic power is the most important. Higilak, for example, learned shamanism from her father, and Ilatsiak, the greatest living exponent of the profession, was teaching his adopted son. Yet it is not quite correct to say that the power can be handed down. [93] All that the possessor can bequeath is a knowledge of the necessary procedure, and what may be called his 'goodwill in the business.' The actual acquisition of the power depends on other factors which will be discussed in a later chapter."

1: Jenness--192
424

(1913-16) 1922

Copper Eskimo

"How and where the familiars live, and what becomes of them after the death of their owners, the Eskimos never trouble to consider. They still continue to exist, for Higilak could inherit her father's familiars. Obviously it would redound to the credit and influence of an Eskimo if he could say that he had control over the same spirits as some famous shaman of earlier days, even though he himself never acquired the same reputed skill and power."

6: Roberts and Jenness--12 (1914-1916) 1925 Copper Eskimo
116, 533, 424

"It is probable that the majority of new songs that spring up among the Copper Eskimos each year are not entirely original, but are simply new words set to old and familiar melodies. A dance-song is not the exclusive possession of any individual, not even of its composer. Like the caribou that roam the land, it is the property of all the people, and every singer may make such changes in it as he wishes. Wherever the song is well known these changes are likely to be few and unimportant, for mistakes or alterations on the part of one man would pass unnoticed amid the general agreement of the other singers. The principal modifications take place when a new song is carried by one or two individuals to another community. There is then no check on the singer's version; he may himself have learned the song very imperfectly, or his new audience may not acquire it correctly. In a land where every one is an experienced singer, new words and new notes are readily improvised on the spur of the moment, and these take root and establish themselves. A song thus modified often returns to its place of origin and so gives rise to two versions in the same community."

6: Roberts and Jenness--14 (1914-16) 1925 Copper Eskimo
116, 533, 789, 424

"Chants like Nos. 100 and 106, though called weather incantations, are intended mainly to produce an abundance of seals. Similar chants probably exist for caribou and fish, although none were actually recorded. One for brown bears was obtained from a Bathurst inlet shaman who learned it from an Eskimo of the Thelon river district on the west coast of Hudson bay. (2) It ran:

....
'Game, food animals [I wish to kill].
Your big feet, your big hands.
I make them walk on all fours, I make them walk on all fours."

"2. This incantation, unlike all the others that were recorded, belonged exclusively to one man, who had purchased it originally with a knife."